

A BRIEF

METHODE OF

CATECHIZING.

Wherein are handled these
four points:

1. *How miserable all men are by nature.*
2. *What remedie God hath appointed for their delinrance.*
3. *How they must live that are delinered.*
4. *What helps they must use to that end.*

The same points are also contracted, and a forme of examining Communicants added; with Graces before and after meate.

1. Pet. 3. 15. 16.

Be ready alwaies to give an answer to every man, that asketh you a reason of the hope that is in you, with meeknesse and feare.

The 16. Edition, newly perused and amended by the Author.



LONDON,

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To the Christian Reader.



Seruing by the often & many impressions of this little Catechisme, the generall passage and good acceptance it hath had with many people, I was moued once more to peruse and amend it, especially in regard of the quotations: being much grieved that I did not take this taske in hand, during the life of that blessed seruant of God, and faithfull Minister of the Gospell of Iesus Christ, from whom I had the first proiect thereof, and by whom I was drawne to put it to the presse; by whose death the Church wherein hee liued lost a most vigilant Pastor, and I a most true and ancient friend, faithfull and louing as *Jonathan to David*: by meanes of which losse I did vnwillingly vndertake this small labour: yet something I thought good to doe herein.

*Mr. William
Lyndsell
late Pastor
of Marham
in North-
hamton
shire.*

The additions, detractions, and alterations which I haue made, are very few

To the Christian Reader.

and small, and such as (I hope) neither the iudicious will dislike, nor the vnlearned stumble at. The chiefe thing I desired and endeouored, was, that the quotations might be more fit & plentifull: Which thing if I haue (as my hope is) in some measure attained vnto, then let me require thee to keepe in remembrance, and put in practise my former admonition; which was, that the Scriptures quoted in the margent might bee diligently searched, and compared with the answer which they are brought to prooue. For by this meanes, though thou proceede more slowly; yet thou shalt walk more surely, and profit more soundly by this Christian & necessary exercise of Catechizing, when by this meanes thy faith and conscience shall be grounded, not vpon the weake and vnperfect speeches of sinfull men, but vpon the pure & sure words of the Spirit of God. To whose most blessed and holy direction and blessing, I commend and commit thee now and euer.

Thine in the Lord, ST. EGBERTON.



PLACES OF SCRIPTURE, shewing the necessity and antiquitie of Catechizing, as well priuately as publickely.

Testimonies.

THese words which I command thee Deut. 6.6.
this day, shal be in thy heart, & thou 7.8.
shalt rehearse them continually (setting
an edge upon them) vnto thy children:
and thou shalt talke of them when thou
tarieest in thy house, &c.

For precept must be upon precept, pre- Efa. 28. 10.
cept upon precept, line vnto line, line vn-
to line, here a little, and there a little.

Therefore leaning the doctrine of the Heb. 6. 1. 2.
beginning of Christ, let vs bee led for-
ward to perfection, not laying againe the
foundation of repentance from dead
workes, and of faith to God, &c.

And the Lord said, Shall I hide from Abraham.
Abraham that thing which I doe? for I Gen. 18. 17
know him, that he will command his sons

Examples.

and his household after him, &c.

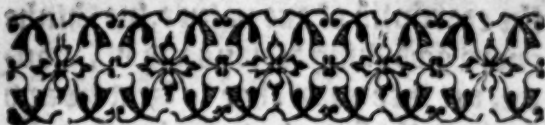
David. And thou Salomon my sonne, know
1. Chro. 28 thou the God of thy father, and serue him
9. 10. with a perfect heart, and with a willing
minde, &c.

Christ. He said vnto them. But whom say ye
Mat. 16. 15 that I am? Then Simon Peter answered
16. 17. and said, Thou art Christ, the Sonne of
the liuing God. And Iesus answered and
said vnto him; Blessed art thou Simon
the sonne of Ionas, &c.

Philip. And Philip ranne thither, and heard
Act. 8. 30. him reade the Prophet Esaias, and said:
31. 35. 36. But understandest thou what thou rea-
37. dest? And hee said, How can I, except I
had a guide?

Bathsheba. The words of King Lemuel: A colle-
Pro. 31. 1. 2 ction of the precepts which his mother
&c. taught him, What my sonne, &c.

*Sicut nullum in vulnere proficit medi-
camentum, si adhuc in eo ferrum sit;
ita nihil proficit oratio illius, cuius ad-
huc dolus in mente, vel odium manet
in pectore.*



A PRAYER BEFORE the Exercise.

Most blessed Lord, & hea-
uenly Father, we ac-
knowledge and confesse
before thy Majesty, that
we are dull to conceiue,
weake to remember, hard to beleue,
and slow to practise the wholesome in-
structions, fearefull threatnings, and
gracious promises of thy heauenlie
word. Wherefore wee humbly be-
seech thee to be present with vs at this
time, to teach vs and blesse vs, and to
make this exercise of thy holy word,
powerfull and profitable vnto vs. O
Lord enlighten our mindes, that wee
may vnderstand, open our hearts, that
wee may beleue, and so strengthen
our memoeries, that we may hide and
lay by thy promises, precepts & threat-
nings in our hearts, to keepe vs from
sinning against thee. And though by
the

A Prayer.

7
the corruptiō of our nature, we thinke
every good thing tedious and vnseason-
rie, yet wee pray thee to sanctifie and
sweeten the same vnto vs by thy holie
Spirit, that we may finde more com-
fort therein, then in any worldly or
bodily exercise whatsoeuer. And grant
O Lord our God, that this true ioy
& sound delight may make vs watch-
full to redeeme the time, and constant
in performing this holy duetie, to the
daily increase of faith and a good con-
science, to thy glorie and our own sal-
uation, through our Lord and Sauer-
our Iesus Christ: to whom with thee
and the holy Ghost, be giuen all
honour and glorie for
ever. Amen.

A



A BRIEFE METHOD

of Catechizing : wherein are
handled theſe foure points:

1. *How miſerable all men are by nature.*
2. *What remedie God hath appointed
for their deliuerance.*
3. *How they muſt liue that are deliuered.*
4. *What helps they muſt uſe to that end.*

Certaine generall queſtions.

Q. What religion are you? *Religion.*
A. Of the Chriſtian Religion. *Act. 11. 24.*

Q. What religion is that?
A. That which teacheth men to
looke for true and eternall happineſſe
by Chriſt alone. *Acts 4. 12.*

Q. Where is this religion taught?

A. In the holy Scriptures of the
old and new Teſtament, which are
giuen vs of God to teſtifie of Chriſt,
to be a perfect rule of ſound doctrine
and good liſe. *Scriptures.*
Ioh. 5. 29.
2 Tim. 3.
16.

Q. What

Q. What learne you generally out of the Scripture?

Iohn 17.3.
Rom. 7.9.

A. Two things: The knowledge of God, and of our selues, wherein standeth our true happinesse.

Q. What is God?

God.
Ioh. 4. 24.
& 8. 58.
Exo. 3. 14.
Act. 17. 28.
Esa. 42. 8.

A. God is a spirituall Essence, that hath his being of himselfe.

Q. What be the properties of God?

A. They be of two sorts: some are incommunicable with the creatures, and some are communicable.

Q. What be his incommunicable properties?

1. Ioh. 1. 5.
Reue. 1. 8.
1 Kin. 8. 27

A. Simplesnes without mixture, Eternitie without beginning or end, and Infinitenesse or Incomprehensiblenesse.

Q. What be his communicable properties?

Ios. 24. 19.
1. Tim. 1. 17
Reu. 1. 8.
Gen. 18. 25
Mat. 19. 17
Iam. 1. 17.

A. They are chiefly five: Holines, Wisdome, Power, Justice & Goodnesse; all which are eternall, infinite and vncchangeable like himselfe.

Q. Is there any more but one only truly God?

Mat. 12. 29
1. Ioh. 5. 7.

A. No: but this one God hath made himselfe knowne to vs in thre generall

all persons the Father, the Sonne,
and the holy Ghost.

Q. What are the workes of God?

A. They are generally three, whereof
of the first is the decreeing and soze, *Decree.*
appointing of all things befoze all *Act. 15. 18.*
time to his owne glory. *& 223.*
Pro. 16. 4.

Q. What speciall things hath God
foreseene and appointed?

A. He hath appointed some men *Predestina-*
(called therfoze his elect or chosen) to *tion.*
eternal glory, & others to eternall fire. *Mat. 25. 46*
Ro. 9. 22. 23

Q. What is the second worke? *1. Thes. 5. 9*

A. The making of all things in the *Creation.*
beginning exceeding good in their se- *Gen. 1. 31.*
uerall kinds. *Col. 1. 16.*

Q. What is the third?

A. The ruling and governing of *Gouernmēt*
all things most wisely, mightily and *Pro. 16. 33.*
righteously. *Mat. 10. 29.*

Q. How did God make mankind? *2. Chro. 11*

A. He made the man of the dust of *4.*
the earth, and woman out of man, and *Gen. 2. 7.*
both of them as well male as female *21. & 1. 26.*
in his owne image. *27.*

Q. Wherein standeth this Image of
God?

A. Chiefly in those three things: *Col. 3. 10.*
Knowledge,

Eph. 4. 24. Knowledge, Righteousnes, and true Holinesse.

The first principall point.

Q. Did man and woman thus made, continue in this holy & blessed estate?

Mans fall. A. No: they fell from it, and be-
Gen. 3. 12. came most uncleane, cursed, and mis-
Eccl. 7. 31. erable creatures.

Q. How did they fall?

2 Cor. 11. 3 A. By the inticement of the diuell,
1 Tim. 2. 14 and their owne wilfull disobedience
in breaking the commaundement of
God.

Q. What came to vs their posteritie thereby?

Originall guiltinesse and corruption. A. Three things: Guiltinesse of
Rom. 5. 12. their sinne, corruption of nature, bon-
Gen. 6. 5. dage to Satan, and continuall sin-
ning against God, in thought, word,
and deed.

2 Cor. 2. 4. Q. What is sinne?

Iob. 5. 7. A. Sin is an offence against God,
Psal. 51. 4. or a breach of Gods law.

16. Q. What is guiltinesse?

Iohn 3. 4. A. The merit and desert of sin, ma-
Dan. 6. 8. king the creature sinning, subject to
Mat. 6. 12. wrath and punishment.

Q. What

Q. What is the punishment of sin? *Punishment.*
A. The losse of Gods fauour and *Gen. 3. 22.*
 former happinesse, with the due descr- *Deut. 28.*
 iption of all plagues in this woꝛld, and *61.*
 bell fire in the woꝛld to come. *Rom. 6. 23.*
Mar. 9. 44.

Q. How came these things to vs
 their posteritie by their fall?

A. Because Adam and Eue were *Mal. 1. 10.*
 the common parents of vs all, and the *Heb. 7. 9.*
 very stocke and roote from whence all *20.*
 mankind did spring.

Q. Are all men sinners then?

A. Yea: all haue sinned and failed *Rom 3. 10.*
 of the gloꝛy of God, there is none that *11. 12.*
 doth good, no not one. *1. King 8.*

A. And are all subiect to this pu-
 nishment? *46.*
1. Ioh. 1. 9.
7.

A. Yea: all without exception are
 the chilozen of wrath, and bondslaues
 of Satan. *Rom. 6. 23.*
Ezec. 18. 4.

Q. How may wee be touched with
 the sense and feeling of our sinnes?

A. If wee consider the multitude,
 and hainousnesse of them, being com- *Deut. 32. 6.*
 mitted against the glorious Mafestie *Psal. 40. 12*
 of God, and his most pure and undefi- *1. Cor. 10.*
 led law. *22.*
Heb 10. 31
& 12. 29.

Q. How may we be touched with
 feare

fearc and horror of the punishment?

Deut. 28.

15. 61.

Marke 9.

43. 41.

A. If we consider, how many and how grievous Gods iudgements are in this life, and how intolerable and endlesse in the life to come.

Q. What ought this feeling and fearc to worke in vs?

Leuit. 13.

41.

Iob. 42. 6.

Mat. 11. 28.

Luk. 5. 17.

18.

A. An vtter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedie prescribed in the Gospell.

The second principall point.

Remedie.

Q. What remedie is there against this miserie?

Acts 4. 12.

Ro. 7. 24.

25.

A. None at all, either in our selues or in any creature, but onely in Iesus Christ.

Q. What is Christ?

1. Cor. 1.

30.

Christ.

A. The eternall Sonne of God and second person in Trinitie, both God and man.

Q. How came Christ to be man?

Iohn 1. 14.

Luke 1. 35.

A. By taking our nature to himselfe, being conceived by the holie Ghost, and bozne of the virgin Mary.

Q. Why was it needfull he should be man?

A. Because

A. Because he could not haue died *Christ man.*
and satisfied for mans sinne, except he *Ioh. 1. 14.*
had taken mans nature. *Luk. 1. 35.*

Q. Why was it needfull hee should
be God?

A. Because else he could not haue *Christ God.*
ouercome death, and performed that *Heb. 4. 14.*
perfect satisfaction and righteousnesse *& 7. 52.*
which the diuine iustice required.

Q. What hath Christ done for man? *Redemptio.*

A. He hath fully pacified Gods in- *Ioh. 10. 11.*
finite anger against the sins of all the *& 17. 9.*
elect, freeing men from sin and death, *Heb. 5. 7.*
by his death and sufferings, and so is *Ephes. 5. 2.*
made our redemption. *1 Cor. 1. 30*

Q. What else hath he done?

A. He hath fulfilled for them that *Righteous-*
perfect righteousnesse, which the di- *nesse.*
uine iustice required, and so is made *Mat. 3. 15.*
our righteousnesse. *Rom. 10. 4.*
1 Cor. 1. 30

Q. What blessing and reward doe
men reape by the obedience and righte-
ousnesse of Christ? *2. Co. 5. 21*

A. By him they haue adoption, that *Adoption.*
is, they are made the children of God, *Ioh. 1. 12.*
and heires of eternall glory. *Gal. 4. 5.*
Eph. 1. 5.

Q. What else hath Christ done for vs?

A. Hee hath sanctified our nature *Sanctifica-*
in *tion.*

Rom.8.2. in his owne person, and both sanctifie
 1 Cor. 1.30 vs daily by his Spirit, and so is made
 Heb.2.11. our sanctification.
 Ioh.17.19.

Q. Doe men perfectly enioy all these benefits in this life?

Sanctification imperfect.

Ioh.13.10.

Rom.7.23.

24.

1.Ioh.3.1.

Intercession.

Rom.8.34.

1.Ioh.2.1.

1.Pet.2.5.

A. They are fully iustified in the sight of God, and adopted into the number of his children, but not wholly freed from sinne, till after death.

Q. How then can any thing that proceedeth from vs be pleasing to God?

A. Because Christ, sitting at his right hand, a Mediatour, maketh our duties (though weake and imperfect) acceptable to his Father.

Q. Who are partakers of these benefits by Christ?

Mat.11.28.

Ioh.6.35.

A. Onely such as come vnto him : that is, which beleeue in his name.

Q. What is it to beleeue in Christ?

Faith.

Mat.1.21.

Luk.2.11.

Ioh.1.12.

& 3.16.

Mat.5.36.

Ioh.6.29.

& 3.16.

Act. 16.

30.31.

A. To be truly perswaded that he is a Saviour euen to vs.

Q. What encouragement haue wee to beleeue in Christ?

A. Because wee are commanded and exhorted so to doe, & soz that hee is offered freely vnto vs of God, with this only condition, to beleeue in him.

Q.

Q. Is it for the worthinesse of our faith, that we are saued?

A. No: (for wee beleue in part), but onely for the worthinesse of Iesus Christ, vpon whom faith layeth hold.

Mat 9. 24.
1 Cor. 13. 9
Luk. 17. 5.
Hebr. 10.

Q. Is it in our power to beleue?

15. 10.
Eph. 2. 8.
Act. 13. 48.
Rom. 10.
17.
Gal. 5. 22.

A. No: it is the gift of God to his children, wrought in their hearts by the holy Ghost, through the preaching of the word.

The third principall point.

3. *How they must live that are de-
liuered.*

Q. Seeing wee are saued onely by Christ through faith, may we now liue as we list?

A. No: for the Gospell teacheth vs to denie all vngodlines and worldly lusts: and Christ died to purge vs to himselfe a peculiar people, zealous of good workes.

Tit. 2. 11.
12 &c.
2. Tim. 1.
19.

Q. What workes are to bee accounted good workes?

A. Such as proceed from faith, and be done to the glory of God, & grounded vpon the word of God.

Good workes
Act. 15. 9.
Heb 11. 6.
1 Cor. 10. 38
Ro. 14. 13.

Q. What call you the first and continuall worke of Gods Spirit in the

B 2 faith.

faithfull?

Repentance.

A. Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life, and conuersation,

Reu. 22. 11

Rom. 6. 11

Ephes. 4.

12. 23.

Rom. 8. 3.

4. 5.

1 John 1. 2

Q. What be the parts of repentance?
A. Two: that is, dying to sin, and living to righteousness: or the putting off the old man, & putting on the new.

Q. Whence do these two spring?

A. From the power and vertue of Christs death and resurrection, into whom we are ingrafted by faith.

Q. Wherein doth repentance chiefly appeare?

Rom. 2. 28

29. & 7. 22

& 12. 2.

Ephes. 4.

22. 23.

Motives to
repentance
and good
workes.

Eph. 2. 10.

1. Cor. 6.

9. 10.

Mat. 5. 16.

2. Pet. 1. 9.

1. Pet. 2. 9.

A. In the changing of the thoughts, affections, & purposes of our hearts.

Q. Why should we repent & do good works, seeing we are not saued by the?

A. Because God requireth them at our hand: and that no vnrighteous person shall enter into the kingdome of God.

Q. Wherefore else?

A. To glorifie God our heavenly Father, and to shew our selues thankfull for all his benefits, especially for our redemption by Iesus Christ.

Q. Is

Q. Is there any other reason?

A. **Yea:** for by this meanes we may 1. Pet. 3. 1.
win others to God, and make sure 2. Pet. 1. 10
our owne calling and election to our
selues. & 2. 12.

Q. How can we have any assurance
of our calling and election by workes?

A. Because they shew whether our Gal. 5. 6.
faith in Christ bee true or counterfeit, Iam. 2. 14.
liuing or dead. 1. Ioh. 1.

Q. What workes doe chiefly shew
this? 6. 7.

A. Peace of conscience, vprightness Rom. 5. 1.
nes of heart, the true feare and loue of & 2. 29.
God and our brethren, striding a- Iah. 21. 17.
gainst sinne, victoꝝy ouer the world, Ioh. 1. 3. 14
and such like. 1. Ioh. 5. 4.

Q. What other witnesses haue the
the faithfull?

A. They haue the Spirit of God Rom. 8. 16.
bearing witness to their spirits, that Ioh. 5. 6.
they be the Children of God. 7. 8.

Q. Doe these witnesses neuer faile
the faithfull?

A. They may be ouershadowed in Luk. 22. 31
them by the malice of Satan, and con- 32. 36. 37.
science of sinne: but neuer finally and Psal. 51. 9.
wholly taken away. 10. 11.

Q. Why so?

A. Because they are groundd by
 Ephes. 1. 4. on the everlasting purpose, and faith-
 Heb. 6. 13. full promise of Almighty God.
 Ioh. 10. 28.

Q. Do our workes deserue nothing
 at Gods hand?

A. No: for they are his owne workes
 Phil. 2. 13. in vs, and a debt most due to him: be-
 Luk. 17. 10. sides, in vs they are spotted and im-
 Heb. 11. 6. perfect: and finally, wee are freely ius-
 Efs. 64. 6. tified by faith before we do them.
 Gal. 3. 17.

Q. These are strong perswasions to
 liue godly: but is there no reward for
 good workes?

A. Yes: exceeding great, both in
 1. Tim. 4. 8. this life, and especially in the life to
 Mat. 19. 29. come.
 1. Cor. 15. 58.

Q. Commeth this of the worthines
 2. Cor. 4. 17. or merit of our workes?

A. No: but onely of the free fauour
 Rom. 6. 23. and faithfull promise of God.
 Heb. 6. 10.

Q. What other spurre haue wee to
 good workes?

A. The lively remembrance of
 Psal. 116. Gods benefits past and present, and
 12. his promise of assistance in time of
 Heb. 13. 6. neede.
 Act. 17. 28.

4. *What helps they
must use in that
ende.*

The fourth principall point.

Q. What meanes hath God appointed to continue and increase his graces in vs?

A. They are generally of two sorts: publike, and private. 2.Sam.6.
13.14.20.

Q. What shall we say of them which want both these?

A. That their estate is very fearful, and so ought wee know, plaine damnable. Eph.2.12.
Prou:29.
18.

Q. And what of such as hauing the means, do either refuse or abuse them?

A. That they be farre more incursable befoze the iudgement seate of God. A&.14.16
2.Chron.
15.3.

Q. What are the publike meanes?

A. They are foure: prayer, the word preached, Sacraments, and discipline. Mat.11.22
1.Tim.2.1.
Mat.28.18
19.10.
A&.15.21
1.Cor.11.
23.

Q. What is Prayer?

A. It is a religious calling vpon God alone, in the name of Christ, craving the things we want, and giuing thanks for those we haue. Mat.18.15.
Psal.50.15
Col.3.17.
Dan.9.5.
&c.

Q. When doe men pray aright?

A. When they aske things lawfull. Iam.4.3.
& 1.6.

Luk. 19. 17 full to a right end, and come with faith
 Gen. 18. 17 in Christ, feeling of their own wants,
 Mat. 11. 25 reuerence of God, and loue to their
 brethren.

Q. What else is required in prayer?

Iam. 5. 16. A. It must be seruent and earnest,
 Luk. 18. 1. and also constant and continuall.

3. &c.

Q. What call you preaching?

1. Thes. 5.

17.

Preaching.

Neh. 8. 8.

Luk. 4. 21.

1 Cor. 14. 3

2. Tim. 3.

16.

A. When the word of God is truly expounded, and profitably applied, with doctrine, exhortation, rebuke, and comfort.

Q. How may we profit by the word preached?

Rom. 1. 16.

Luk. 8. 18.

Act. 17. 11

Luk. 11. 28

A. If, being perswaded that it is Gods ordinance, wee come with prayer, heare with attention and application, and after call to minde what wee haue heard, to put in practice.

Reading.

Act 13. 15.

1. Cor. 14.

24. 25.

Q. What say you of the word read?

A. It is a part of Gods ordinance, yet much moze effectuall when it is preached.

Thus much of Prayer, and of the Word,

Sacrament.

Rom. 4. 11.

1. Cor. 10.

16.

Q. What is a Sacrament?
 A. It is a holy signe and seale ordained of God, to assure vs of his loue to vs

vs

vs in Christ, & to testifie and confirme our faith and obedience to him, & our loue and fellowship one with another.

Q. How is it a signe, & how is it a seale?

A. It is a signe, because it setteth forth Christ and his benefits to the outward senses of all: and a seale, because it doth effectually apply the same to the faithfull receiuer.

1. Cor. 10.
1. 2. 3. 4.
Mark. 16.
15. 16.
Gal. 3. 27.

Q. How many Sacraments be there?

A. Two: Baptisme, and the Lords Supper.

1. Cor. 10.
2. 3. 4.

Q. What is Baptisme?

A. The Sacrament of the new and spirituall birth, assuring vs by the due sprinkling of water, that wee are cleansed from our sins by the blood of Christ, and sanctified by his Spirit.

Baptisme.
Act 22. 6.
1. Ioh. 1. 7.
Ioh. 3. 5.
Tit. 3. 5.
1. Cor. 6. 11

Q. What else doth it teach and assure vs of?

Rom. 6. 3.
&c.

A. It is also a pledge of the resurrection of our bodies after death.

1. Cor. 15.
29.

Q. Why are wee baptized in the name of the Father, the Sonne, and the holy Ghost?

Rom. 6. 12

A. To teach and assure vs of our Communion with one God in three persons.

Mat. 28. 19.
1. Ioh. 1. 3.
Col. 2. 6.
1. Cor. 12. 13

Q. Why

Q. Why are Infants baptized?

Gen. 17. 7. **A.** Because the covenant and promise of God is made to the faithfull, and to their seede.

14.

Act. 2. 39.

**Lords sup-
per.**

1. Cor. 10.

16.

Ioh. 6. 51.

Q. What is the Lords Supper?

A. The Sacrament of our spirituall nourishment, assuring vs by bread and wine, duly given and receiued, that by Christ wee shall bee nourished to eternall life.

Q. May all that professe Christianity, bee admitted as fit and worthy receiuers?

1. Cor. 11.

28. 29.

A. No: but onely such as can, and also do diligently proue, examine, and trie themselves.

Q. Wherein must Christians examine and proue themselves?

Prou. 19. 2.

2. Cor. 13. 5

Luk. 13. 5.

Mat. 6. 12.

& 5. 23.

A. Whether they know the grounds of religion, beleue in Christ, hate their sinne, and loue their brethren.

Q. What if men cannot find those things in themselves?

1. Cor. 11.

27. 29.

Exod. 20. 7

A. When they must forbear till God haue wrought them, vsing carefully all other helps appointed for that purpose.

Q. What

Q. What if they finde them weake and feeble?

A. Then they may and ought to receiue, to be further strengthened. Mat. 11. 28 & 12. 20.

Q. What is discipline?

A. That order and power which God hath left to his Church to auoide offences, and recouer such as do fall. Discipline. Mat. 18. 15 16. &c.

Q. What is this power called in the Scripture?

A. It is called the keyes of the kingdome of heauen, and the power of binding and loosing. Mat. 16. 19 Luk. 11. 52

Q. Why so?

A. Because the repentant are as it were loosed and set into heauen by applying the promise of forgiveness of sins, and the obstinate bound and shut out. Ioh. 10. 23. Luk. 7. 50. Act. 8. 23. 37. 1. Cor. 5. 5

Q. Is it lawfull for euery man to preach & to administer the Sacraments and discipline, and to pray publicly?

A. No: it is utterly unlawfull for any man, except he be lawfully called thereunto. Ro. 10. 15. Heb. 5. 4. 2. Sam. 6. 7. 2. Chro. 26 18.

Q. May we not rest in these public meanes?

A. No: for we cannot alwaies haue them, 1. Sam. 26. 19.

Pfal. 4. 4. them, and the word of God, and our
A. 17. 11. infirmities requireth private also.

Mat. 6. 6. Q. What is the first private helpe?

Reading. A. Reading of good bookes, and
Luk 10. 16 especially the booke of God, fitly cal-
Mat. 24. 15 led the Bible, as if it were the onely
Reu. 1. 3. booke of all bookes.

Deut. 17. Q. What is the fruit of reading?

19. A. It is a meanes to encrease know-
2. Tim. 1. 13 ledge and conscience, and to make vs
Dan. 9. 2. heare the word with moze fruite.

Deut. 7. Q. What is the second private helpe?

18. 19. 20. A. Meditation: that is, an earnest
A. 17. 11. thinking vpon profitable things; as
Meditation the words & works of God, his iudge-
Psal. 119. ments and mercies towards others,
15. 25. 97. but especially towards our selues.
Rom. 15. 4

Q. What is the fruit of meditation?

Psal. 1. 2. A. Not onely to keepe the minde
Mat. 6. 20. free from wicked and idle thoughts,
31. but also to fill it with some holy and
Psal. 119. profitable matter.

Col. 3. 12. Q. What is the third helpe?

Prayer. A. Prayer, which must bee daily
Col. 4. 2. offered vp to God in private, that hee
1. Tim. 4. 5. may haue the glory of pardoning our
Mat. 6. 6. daily sinnes, and of sanctifying our
 food, labours, and rest vnto vs.

Q. What

Q. What is the fourth helpe?

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdome and loue.

Conference.

Heb. 3.13.

& 10.24.

Exod. 18.8

Q. What is the fifth helpe?

Mal. 3.16.

A. A carefull practice of that wee know, without which we shall neuer truly taste the vertue of religion, and power of godlinesse.

Practice.

Ioh. 7.17.

& 13.10.

Luk. 8. 18.

Q. Are the labours of our calling any hinderance of godlinesse?

A. No: but great helpes, if they be perfozmed in due time, with conscience, cheerefulnesse, and moderati- on, not quenching the loue and care of better things.

Ephes. 6.

5. &c.

Act. 18.3.

& 10.34.

Q. How shall wee attaine this moderation?

A. If wee be truly perswaded, that our happinesse consisteth not in outward things, but is laid by for vs in the life to come.

Luk. 12.15

Heb. 11.13

14. 5.16.

Mat. 16.26

Q. What helpe receiue Christians from Gouvernors and Magistrates, both private and publike?

Gouvernors.

A. Very great: for by their authority they are bidden from sinne, and encouraged in vertue, and vnder them

1. Tim. 2.2.

Rom. 13.

3.4.

Psal. 72. 7.

them they live a godly and peaceable life.

Q. What will the enioying and right vse of all these meanes worke in Gods children?

A. A most happy and comfortable change from that which they were before, even in this life.

Q. What becommeth of them after this life?

A. The soule goeth immediatly into the paradise of God, and the body shall be raised up at the last day, & ioyned with the same in glory forever.



THE FOVRE PRINCIPALL

points, contracted and diuided in-

to euen parts : every part containing ten questions.

1. Q. What is the estate of every naturall man?

Miserie.

A. Very miserable, and in no wise to be rested in.

2. Q. What maketh his estate so bad?

A. Two things : sinne, and the punishment thereof.

Q. What

3. Q. What call you sinne?

A. Every breach of Gods law.

4. Q. How doth man breake the law of God?

A. By doing things forbidden, leaving things commanded, or failing in the manner.

5. Q. What is the punishment of sin?

A. All miseries in this life, death in the end, and hell ever after.

6. Q. Is sin such a grievous thing?

A. Yea: it is the most hateful and loathsome thing in the world.

7. Q. How appeareth that?

A. Both by the punishment, and by the person against whom it is committed.

8. Q. Who is that?

A. Almighty God, whose holiness, power, justice and goodness, is infinite and unspeakable.

9. Q. What shall a man doe in that wofull estate?

A. Bewaile his misery, and hasten to get out of it.

10. Q. Is he able of himselfe to do this?

A. No: and besides, hee hath three enemies, the flesh, the diuell, and the world,

1. Ioh. 3. 4.

Psal. 51. 4.

Esa. 1. 16.

Dan. 9. 6.

Eze. 33. 31

Nũ 20. 10.

Esa. 64. 6.

Deut. 27.

26. & 28.

15. &c.

Luk. 16.

23. 26.

Pro. 15. 9.

& 21. 27.

Esa. 1. 13.

14. &c.

Ier. 2. 19.

Mat. 9. 43.

44.

Iob 34. 18.

Reu. 19. 16

Esa. 6. 3.

1. Sa. 2. 25.

1 Co. 10. 22

Psal. 36. 5.

Deut. 32.

6. 1.

Heb. 10. 31

& 12. 29.

Luk. 15. 17.

Act. 2. 37.

& 16. 29. 30

Heb. 12. 1.

Luk. 11. 21

Eph. 6. 12.

would, that will labour to hold him in it.

The second part.

1. Q. Where shall a man finde helpe?

*Delive-
rance.*

A. Onely in Iesus Christ, the on-
ly begotten Sonne of God.

Act. 4. 12.

2. Q. What hath hee done to deliuer
man out of miserie?

Joh. 1. 14.

Mat. 3. 15.

A. Hee became man, and in our na-
ture fulfilled all righteousnesse, do-
ing & suffering whatsoeuer belonged
to the full satisfaction of the law, and
iustice of God.

3. Q. How hath he done this?

Gal. 3. 13.

Ro. 4. 25.

A. By bearing for vs the punish-
ment which the Law thzeatned, and
fulfilling the righteousness which the
law required.

4. Q. How did Christ beare the punish-
ment due to sinne by the Law?

Mat. 2. 14.

Luk. 9. 58.

Phil. 2. 8.

Luk. 3. 51.

A. By enduring manifold miseries
all his life time, and in the ende the
wrath of God, and the cursed death of
the Crosse.

5. Q. How did he worke the righte-
ousnesse required by the law?

Mat. 3. 15.

A. By being obedient to the will
of

of God, in thought, word, and deed, all his life long.

1. Pet. 2. 23

Heb. 7. 26.

6. Q. What benefit haue men by Christ his death and sufferings?

A. Deliueraunce from sinne, and the punishment thereof.

1. Cor. 15.

56. 57.

Heb. 2.

14. 15.

7. Q. And what by his righteousness and obedience?

A. The fauour of God, and euerslasting happinesse.

Rom. 5. 18.

19.

Gal. 4. 4. 5.

8. Q. How may men obtaine these benefits by Christ?

A. Duely by a true faith in him.

Ioh. 1. 12.

9. Q. What is a true faith in Christ?

A. An assurance, that by his suffe- rings our sinnes are forgiven: and by his righteousness, the fauour of God, & euerslasting life is obtained for vs.

Ioh. 6. 69.

10. Q. Is it in our power to beleue?

A. No: it is the gift of God by the working of the Spirit, through the preaching of the Gospel.

Rom. 1. 16.

17.

& 10. 17.

Ephes. 2. 8.

Gal. 5. 22.

The third part.

1. Q. Shall all beleeuers haue benefit by Christs death?

A. All that do truly beleue shall: *Godly life.* but there is a dead faith that profiteth.

Ioh. 3. 16.

Iam. 2. 14.

teth nothing.

2. Q. How is the true faith perceiued?

Iam. 2. 18. A. By the fruites thereof, and
1. Ioh. 3. 3. namely, by repentance.

3. Q. Why so?

Luk. 19. 8. 9. A. Because wheresoeuer Gods
Act. 15. 9. Spirit worketh true faith, there hæ
worketh repentance also.

4. Q. What is repentance?

Mat. 3. 8. A. Such a change of the heart, as
Rom. 12. 2. bringeth forth a reformed life.

Esa. 1. 16. 5. Q. Whence commeth this change?

Luk. 7. 47. A. Especially from the sight and
1. Ioh. 4. 19. feeling of Gods mercy towards vs in
Christ.

6. Q. From what is the heart changed?

Ioh. 21. 15. A. From the loue of the world, to
Philem. 11. the loue of God: from carelesnesse, to
Tit. 2. 12. conscience, and desire to please God.

1. Ioh. 2. 15 7. Q. What is the change called?

2 Cor. 5. 17 A. It is called in Scriptures, a
Gal. 6. 15. new creature.

8. Q. How doth it appeare?

Psa. 34. 14. A. When in word and deed we en-
Rom. 12. 9. deavour to abstaine from euill, & exer-
Eph. 4. 25. cise our selues in that which is good.

9. Q. Is this change of heart and mind
perfect in any?

A. No:

A. No: we beleeue not perfectly, Mar.9.2.
and therefore we cannot loue perfect- 1 Cor.13.9
ly: but we must strue to perfection. Heb.6.1.3
2.Pet.3.8.

10. Q. How must we strue? Phil.3.1.2.

A. By a diligent vse of the meanes 1.Pet.2.2.
which God hath appointed for our in- 1.Thef.5.
crease in faith and repentance. 19.20.

The fourth part.

1. Q. What are the publike meanes?

A. They are chiefly three: hearing *Helpes to*
the word, receiuing the Sacraments, *godlinesse.*
and toynning in prayer. Rom.13.
Luk 22.19

2. Q. What are the Sacraments? 1.Tim.2.1

A. Certaine outward signes and Rom.4.11.
seales appointed of God, to assure vs 1.Cor. 10.
that Christ and all his benefits are gi- 16.
uen to vs.

3. Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords 1.Cor.10.
Supper. 2.3.4.

4. Q. What doth Baptisme assure vs of?

A. That being ingrafted into Christ, Tit.3.5.
wee are washed from our sins by his 1.Pet.3.21
blood, and bozne anew to God.

5. Q. What doth the Lords Supper as-
sure vs of?

A. It doth further warrant vs, that

1. Cor. 10. Christ is giuen to vs to be our spiritu-
16. 17. & 11 all nourishment to euerlasting life.

25. 26. 6. Q. Who maketh the right vse of the
Sacraments?

A. He that is thereby daily confir-
med in faith, and newnesse of life.

Rom. 2. 25. 7. Q. Who obtaine this benefit by the
Lords Supper?

A. Such as come with knowledge,
faith, repentance, and loue.

28. 8. Q. What is Prayer?

A. A crauing of those things at
Gods hands which wee want, and a
thanking him for those we haue.

16. 17. 9. Q. When do men pray aright?

A. When they pray onely to God
in the name of Christ: asking things,
lawfull, to his glory, with faith, feeling
and loue.

10. Q. What be the priuate meanes?

A. Reading, and prayer, alone, and
with others, instructing our families,
thinking vpon good matters, admo-
nishing and comforting one another,
and watching ouer our owne waies,
according to the word.



A MORE BRIEFVE SVMME:

wherin the former fortie Questions and Answeres are brought to foure.

1. Q. **W**Hat is the summe of the first point?

A. That every man Gen. 6. 5.
by nature is a most vile & cursed crea- Psal. 51. 45.
ture, an enemy to God, a bond slaue to Ioh. 3. 6.
sinne and Satan, and heire of eternall Rom. 5. 10.
condemnation. Ephes. 2. 1.
2. 3.

2. Q. What is the summe of the second point?

A. That the onely meanes to free Act. 4. 12.
vs out of this miserable estate, and to & 26. 15. 18
make vs truly happie and holy, is Je- Heb. 2. 14.
sus Chyist alone, and the same appe- 15.
hended onely by faith. Ioh. 1. 12.

3. Q. What is the summe of the third point?

A. That whosoener doth truly be- Rom. 6. 2.
leeue in Chyist Iesus, is a new crea- & 8. 1. 2.
ture, daily dying to sinne, and rising a- & c. & 7. 4.
gaine to righteousness and holinesse. 2. 8. 1. & c.
2. Cor. 5. 17
Col. 3. 1. 2.

C 3 4. Q. What

4. Q. What is the summe of the fourth point?

Pro. 29. 18.

Amos 8.

11. 12.

Rom. 10.

14. 15.

Exod. 20. 8

& 31. 13.

A. That whosoever will continue a new creature, and increase in grace, must conscionably vse both the publike and priuate meanes, which God hath appointed for that end.



A FORME OF EXAMINING
such as are to receive the
Lords Supper: divided
into two parts.

The first part.

Q. **W**herefore do you desire to receiue the Lords Supper?

1. Cor. 11.

24. 25.

Rom. 4. 11.

A. Because it is the ordinance of God, appointed by him to confirme my faith.

Q. Doe you then finde weakenesse of faith in your selfe?

Mar. 9. 24.

Luk. 17. 5.

A. I doe indeed find that my faith is feeble, and needeth strengthening.

Q. How perceiue you that?

Ps. 116. 10.

A. By my coldnes in prayer, want of loue,

Ioue, zeale, repentance, & good workes. Ro. 10. 14.

Q. What else?

& 8. 16.

A. By my feare of death, desire of life, loue of the world, and such like. Luk. 7. 47.

Phil. 1. 23.

1. Ioh. 2. 15

Q. These do plainly argue a weaknesse of faith: but haue you faith at all or no?

A. Yea: for I am truly perswaded of my owne saluation by Iesus Christ alone. 2. Cor. 5. 1.

Phil. 3.

20. 21.

Gal. 2. 20.

Q. What is the ground of your perswasion?

A. The ground of my perswasion is the free and gracious promise of God, reuealed in the Gospell. Rom. 10. 17.

Eph. 1. 15.

Q. What is that promise?

A. That whosoever beleeueth in the onely begotten Son of God, shall not perishe, but haue euermlasting life. Ioh. 3. 16.

Q. Why doe you beleeue this promise?

A. Because God, who hath so freely made it, is both able and faithfull to performe it. 2. Cor. 1. 8.

Heb. 11. 19

Ioh. 10. 29.

1. Cor. 1. 9.

Q. God in his owne nature is almighty, and most true: but what further assurance haue you hereof?

A. His word is sufficient: yet ten- Heb. 6. 17.

ding my infirmity, hee hath bound it
with an oath, and set to his seale.

Q. How doth he set his seale?

Rom. 4. 11.

A. By the ministry of the Sacra-
ments, which the Apostle calleth scales
of the righteousnesse of faith.

Q. Why doth he call them so?

Gal. 3. 27.

A. Because thereby God doth assure
me (and euery faithfull receiuer) that
Christ is mine, with all his benefits.

Q. What be the benefits which the
faithfull receiue thereby?

Rom. 8. 29.

A. They be sixe; election, redemp-
tion, iustification, sanctification, adop-
tion, and intercession.

30.

1 Cor. 3. 30

Q. What is election?

Election.

Eph. 1. 4.

A. Our being chosen of God the
Father in Iesus Christ, to life euer-
lasting, before all eternitie.

Q. What is redemption?

Redemption

Luk. 7. 47.

Luk. 1. 74.

Col. 2. 14.

Iustifica-

tion.

Phil. 3. 9.

2. Cor. 5. 21

A. Our deliuerance from all our
enemies sinne death, and hell.

Q. What is iustification?

A. Christs making sinners accep-
ted, and perfectly righteous in Gods
sight, by his owne righteousnesse im-
puted and giuen vnto them.

Q. What is sanctification?

A.

A. Our holinesse, begun in this life, *Sanctification.*
and to be perfected in the life to come.

Q. What be the parts of sanctification? *Apoc. 20. 6*
Luk. 1. 75.

A. Two: whereof the first is, the *Mortification.*
Spirits killing of sinne in vs, and the *Vivification.*
other, his enabling of vs to walke in *tion.*
newnesse of life. *Rom. 6. 11.*

Q. What is adoption?

A. It is the Fathers making sinners, *Adoption.*
sonnes and heires of his king- *Ioh. 1. 12.*
dome in Christ. *Rom. 8. 17.*

Q. What is intercession? *Eph. 1. 5.*
1. Ioh. 3. 1.

A. The vertue and efficacie of *Intercession*
Christis death and obedience, present- *Heb. 2. 17.*
ing himselfe to God for vs. *& 4. 14.*

Q. Why doth the Apostle say, that *Wisedome.*
Christ is made vnto vs, of God, wise-
dome?

A. Because as his righteousness, *Rom. 5.*
so his wisedome is imputed and given *1. Cor. 1.*
to vs that beleue in him. *30. 31.*
1. Cor. 6. 7.

Q. Why doth he set redemption in
the last place?

A. Because we are not fully freed *Luk. 21. 28*
from all miserie, till after death. *Rom. 8. 23.*

Q. And are you sure to be confir-
med in all these, by the vse of this Sa-
crament?

crament?

Mat. 28. 20 A. Yea verily: for God will not
Act. 8. 39. faile to blesse his owne ordnance, to
Ro. 10. 13. euery one that bleth it aright.

Q. Who are they?

Mat. 5. 23. A. Onely such as haue knowledge
44. 45. of Religion, faith in Christ, repen-
Act. 8. 37. tance for their sins, with loue to God,
Ro. 14. 23. and all men, euen their enemies.

Q. Haue you all these?

1 Cor. 13. 7 A. Yea, I thanke my God, in some
Heb. 11. 6. competent measure: though my wants
be many and great.

Another familiar forme.

Q. Let me heare the summe of your
faith.

Faith, or

summe of

the Gospell.

A. I beleue in God the Father, &c.

Q. How many things doth this an-
cient & Apostolike beleefe teach you?

A. It teacheth me what to beleue,
first concerning God, and secondly
concerning the Church of God.

Q. What beleue you concerning
God?

Mat. 28. 19 A. That there is one God, and
1. Ioh. 5. 7. three persons: the Father, the Sonne,
and the holy Ghost.

Q. What

Q. What belecue you concerning the Father?

A. That he made mee in the beginning in his owne image, and wil guide me for ever to his owne glory. Gen. 1. 26. Psal. 73. 24.

Q. What else?

A. That he hath chosen me before all beginnings, in Iesus Christ to be his child: and therefore I am bold to call him Father. Eph. 1. 3. 4-5.

Q. What belecue you concerning Iesus Christ?

A. That he is my gracious Lord: because by his death I am freed from death and sin, and by his obedience I have righteousness and life. Ioh. 20. 18. Rom. 14. 9. 1 Cor. 6. 20.

Q. What else?

A. That he maketh most effectual intercession for me in heaven, whence hee shall come in due time, to deliver me from all misery. Rom. 8. 34. Phil. 3. 20. Heb. 9. 28.

Q. What belecue you concerning the holy Ghost?

A. That hee being the power of God, loyneth me to God, and maketh me (and all Gods elect) partakers of the mercy of the Father, and of the merit of the Sonne. Ephes. 2. 8. 1 Cor. 3. 6. 8. 12. 4. Luk. 11. 20. Mat. 12. 28. Eph. 2. 18. 1 Cor. 2. 12. Gal. 5. 5.

Q. What

Q. What else?

1 Cor. 12. 4

Gal. 5. 22.

23.

A. That it is he alone, who worketh all spirituall graces in mee, and that maketh all good meanes profitable vnto me.

Q. What beleue you concerning the Church?

Gen. 43. 26

Ro. 11. 14.

A. That there is, and hath been from the beginning a number, whom the Father hath chosen, and the Sonne redeemed, and whom the holy Ghost both sanctifie, and glorifie for ever.

Q. What else?

1. Ioh. 1. 7.

Act. 24. 15.

2. Cor. 5. 1.

Col. 3. 4.

A. That I being one of the number, enjoy the forgiveness of my sins in this life, and that in the end of the world my body shal rise, and be ioyned to my soule, in eternall happinesse.

*Law of
God.*

Q. Seeing the rule of loue is the Law of God, contained in the ten commandments, rehearse the words.

A. I am the Lord thy God, &c.

Q. What doe these ten commandments teach vs in generall?

Deut. 6. 5.

Mat. 22. 37

Mar. 12. 30

A. To loue the Lord our God with all our hearts, and with all our soules, and with all our might, and our neighbours as our selues.

Q. How

Q. How many of them concerne the worship and service of God?

A. The foure first: wherein I am charged to yeld vnto God alone, the true and spirituall worship which hee bath prescribed in his word. Mat. 4. 10.
Ioh 4. 23.

Q. What be the chiefe branches of Gods true worship?

A. They are chiefly fixe; that is, knowledge, faith, loue, feare, thankfulness, and prayer.

Q. How must you loue God?

A. Unsainedly with all my heart, soule, thought, and strength. Mar. 12. 30

Q. How may this loue appeare?

A. If I cleane vnto him with my heart, worship him with my body, honour him with my tongue and life, and carefully keepe his Sabbaths. Deut. 6. 13
Iosh. 22. 5.
Esa. 58. 13.
Act. 11. 23
1. Cor. 6.

Q. What is the summe of the other fixe com mandements

A. That whatsoeuer I would that men should do vnto me, euen so I doe vnto them, and that I loue my neighbour as my selfe. Mat. 7. 12.
Iam. 1. 8.

Q. How may this loue appeare?

A. If I reuerence and respect euery man according to his calling, peeres, gifts,

gifts, and coniunction with my selfe.

Q. How else?

Com. 6. 7.
8. 9. 10.

A. If I do tender his life, and euery thing that is deare vnto him: that I doe not willingly so much as let my thoughts wander to his hurt.

Q. Whence come the graces of knowledge, faith, repentance, and loue?

1. Ioh. 1. 7.
1am. 1. 17.

A. From God my heavenly Father, the constant Authoꝝ and fountaine of all good things.

Q. Doth he giue them to all men?

Verf. 5. 6.

A. No: but to them that aske in faith, he giueth liberally, and vpbzafeth them not.

Q. Haue you any sound patterne of holy prayer?

Gen. 24. 12
& 32. 9. & c

A. There bee many in the Scriptures: but none comparable to the Lords prayer, for a perfect patterne, and full direction to pray by.

Q. Rehearse it?

A. Our Father which art in heauen, hallowed bee thy name. Thy kingdome come, Thy will bee done in earth, as it is in heauen, &c.

Q. Neede you vse no other forme but this?

A. Yes:

A. Yes: but I must haue an eye to Act. 4. 24.
this: and may fruitfully shut vp my Mar. 6. 9.
particular prayers in this.

Q. Why so?

A. Because it containeth whatso- Ioh. 12. 28.
euer concerneth the glory of God, good Eph. 6. 18.
of his Church, comfort of my body, 1. Tim. 4. 4.
and saluation of my soule. Luk. 18. 13
& 23. 42.

Q. Are the Creede and Comman-
dements to be vsed as prayers?

A. No: But in praying, we are to Luk. 17. 5.
craue strength to belæue that which Heb. 13.
is contained in the Creed: and to pra- 20. 21.
tise that which is contained in the
Commandements.

ANOTHER FAMILIAR
manner of instruction, the most plaine
and easie of all the rest, which Pa-
rents and Masters may with great
*fruit propound to their fami-
lies, especially before the
Communion,*

Q. Rehearse the Commandements.

A. I Am the Lord thy God, which Law shew.
I haue brought thee out of the land ing mans
of

*mifery, and
the rule of
his life.*

of Egypt, out of the house of bondage.

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any graven image, nor the liknesse of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a zealous God, and visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me: and shew mercy vnto thousands in them that loue mee and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no maner of worke, thou and thy son, & thy daughter, thy man-servant, and thy maid-servant, thy cat-

tell,

tell, & the stranger that is within thy gates. For in sixe daies the Lord made heauen and earth, the sea, & all that in them is, & rested the seuenth day: Wherefore the Lord blessed the seuenth day and hallowed it.

5 Honour thy father and thy mother: that thy daies may be long in the land, which the Lord thy God giveth thee.

6 Thou shalt do no murder.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his servant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

Q. Can you keep all these commandements?

A. No: I breake them daily, in *Sinne.*
thought, word, and deed. *Iam. 3. 2.*

Q. How so?

A. Because the law of God is spirituall, and I am carnall, sold under sinne. *Ro. 7. 14.*

D

Q. What

*mifery, and
the rule of
his life.*

of Egypt, out of the house of bondage.

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a zealous God, and visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me: and shew mercy vnto thousands in them that loue mee and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of worke, thou and thy son, & thy daughter, thy man-servant, and thy maid-servant, thy cat-

tell,

tell, & the stranger that is within thy gates. For in six daies the Lord made heauen and earth, the sea, & all that in them is, & rested the seventh day: Wherefore the Lord blessed the seventh day and hallowed it.

5 Honour thy father and thy mother: that thy daies may be long in the land, which the Lord thy Godgiveth thee.

6 Thou shalt do no murder.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

Q. Can you keep all these commandements?

A. No: I breake them daily, in *Sinne.*
thought, word, and deed. *1am. 3. 2.*

Q. How so?

A. Because the law of God is spiritual, and I am carnall, sold under sinne. *Ro. 7. 14.*

D

Q. What

Q. What doe they deserue that keepe not the law of God?

A. The curse of God, with all the miseries of this life, and the punishment of hell fire ever after.

Deut. 27.

26.

Rom. 6. 23

Q. By what meanes, or by whom may we hope to haue deliuerance from this curse?

A. Onely by Iesus Christ, the eternal Sonne of God.

The remedy

A& 4. 11.

Q. Shall all men haue deliuerance by him?

Gal. 2. 20.

A& 16. 31

A. No: but onely such as beleue in him.

Faith.

Q. What is it to beleue in Christ?

A. To be truly perswaded in heart, that by him our sinnes are forgiven, and we made the children of God.

Q. Rehearse the summe of your beleefe.

Summe of faith.

A. I beleue in God the Father Almighty, &c.

Helpe.

Gal. 5. 22.

Rom. 10.

17.

Q. How doe men come by faith?

A. By the working of the holy Ghost through the preaching of the word.

Q. How are they confirmed and strengthened in faith?

A& 20. 32.

A. By the same word, and also by the

the Sacraments.

Q. How many Sacraments be there?

A. Two: Baptisme, and the Lords Sacrament
Supper..

Q. What doth Baptisme teach and
assure vs of?

A. That our sins are forgiven, and ^{1. Pet. 3. 21}
washed away by the sufferings and ^{Act. 22. 16}
bloodshed of Iesus Christ: even as the
body is washed and clesned by water.

Q. What doth the Lords Supper
teach and assure vs of?

A. That by the same Iesus Christ,
our soules are nourished to eternall ^{Ioh. 6. 54}
life: even as the body is fed by bread
and wine, to a tempozall life.

Q. What means must we vse besides?

A. One speciall meanes that wee ^{Prayer.}
are daily to vse, is faithfull and hearty ^{1. Thel. 5.}
prayer to God, in the name of Iesus ^{17.}
Christ.

Q. Rehearse the prayer that Iesus
Christ hath taught vs?

A. Our Father which art in hea-
uen, &c.

Q. How many petitions bee there
in this prayer?

A. Sixe: The three first whereof

concerne the glozy of God.

Q. What do the three last concerne?

A. The necessitties of our owne soules and bodies.

Q. Why do we pray first that God may be glorified?

A. To teach vs. that we are to prefer the glozy of God, before our owne god.

Ioh. 12. 27.
28.
Rom. 9. 3.

*Certaine Rules for the direction
of a Christian life.*

*Watchful-
nesse.*

Pro. 4. 23.
Mal. 2. 16.
Luk. 12. 35.
& 32. 34.

*Redeeming
the time.*

Eph. 5. 16.
Col. 4. 5.

1 Cor. 7. 29
1 Pet. 4. 23

Pla. 90. 12.
*Lie downe
and rise
with God.*

Pl. 3. 5. & 4
& 37. 5.

Prou. 3. 6.
1 Cor. 10.

31.

Keepe a most narrow watch over thine owne heart, words, and deeds continually, not giuing any liberty to wandring thoughts & lusts.

2 Be wise and carefull to redeeme the time which hath bene wickedly, idly, or vnprofitably spent: bestowing no more time in worldly matters then must needs.

3 At night lie downe in peace, ha-
ning blessed God for his benefits, and reconciled thy selfe to him for the sins of the day past. In the morning let him haue the first place in thy heart, committing thy selfe & all thy waies to his gracious gouernment, and con-
secre-

secreting them wholly to his glory.

4 Go to no place, frequent no company, undertake no businessse, study, or trauell whatsoeuer, without heartie prayer to God, in the name of Iesus Christ, for the obtaining of his holy Spirit and mercifull protection.

*Let prayer
go before al
businessse.
Col. 3. 17.
Gen. 24. 12
Neh. 2. 4.*

5 In like manner forget not to per-
forme this holy dutie, when thou re-
ceivest any mercy from God: whether
it bee food, apparell, recreation, or any
other thing, tending to the health of
thy body, or comfort of thy soule: neither
be so bold as to deale with any of the
creatures of God, till thou hast pray-
ed and praised the Creator thereof.

*Let prayer
be ioynd
with all
blessings.
1. Tim. 4.
4. 5.
Mat. 14. 19.*

6 As prayer must go before, and ac-
company all the blessings of God, so
it must follow the fruition of them.
And therefore, herein let every Chri-
stian set before him the example of
Christ & his Apostles, who after they
had receiued their bodily & spirituall
food, & enjoyed the company one of ano-
ther, gaue thanks to God the father.

*Let prayer
follow the
fruition of
all Gods be-
nefits.
Mat. 26. 30*

7 And though prayer bee a spiritu-
all thing, and consists chiefly in the at-
tention and earnestnes of the minde:

*In praying
use the
tongue and
voice.*

Pfal. 16. 9. yet for the better quickening of the
& 30. 12. heart and affections, let the tongue
& 3. 4. and voice bee bled as oft as conveniently thou mayest, lest dulnesse and coldnesse creepe vpon thee.

*Set aside
 some time
 for godly
 exercises.*

Gen. 24. 63 8 If your calling and estate will
Dan. 6. 10. possibly beare it, let some time of the
Act. 10. 9. day be set apart for priuate prayer, meditation, & reading of the Scripture, or some other choice booke, that may best further you in the knowledge and practice of true godlinesse.

*Things to
 be thought
 vpon.*

Ier. 12. 1. 9 Bend your mind to thinke often
2. 3. and earnestly vpon the workes of
Psal. 107. God: as his creating and governing
43. the world, prospering or punishing
Abac. 1. 3. the wicked, blessing or correcting his
Mat. 2. 31. children in this life: with the eternall
&c. torment appointed for the one, and
 the vnspcakable glory laid by for the
 other.

*The worke
 of our re-
 demption
 a speciall
 worke.*

1. Cor. 2. 6. 10 But aboue all the workes of
7. 8. 9. God, thinke vpon the glorious and
1 Pet. 1. 12 gracious worke of thy redemption by
1. Ioh. 3. 1. Iesus Christ: a mytery that the holy
Psal. 85. 10 Angels do admire, and desire to praise
 into: herein behold the sweet harmonie and happie coniunction of the infinite

like mercy & iustice of God meeting together : and take comfort and delight herein, with thanksgiving.

The lines

11 Marke the life and behaviour of the wicked, to auoyd their steps: and of the godly, to prouoke thy self to a holy emulation of the like course: marke also their death with like diligence, and think seriously vpon thine owne death, how thou must shortly lie downe in the dust, and part with whatsoeuer delight thou doest heere enjoy: that this may breed in thee a contempt of the world, and a longing after the life to come.

and deaths

of others,

but especially of thy

selfe, must

be thought

upon.

Heb. 12. 1. 2

Iob 21. 23.

24. 25. &

17. 13. 14.

Heb. 13. 14

1. The. 5.

22. 23.

Reu. 1. 4.

12 Obserue daily how sinne dieth and is weakened in thee: and bee careful to shun one sinne, as well as another: and lose not thy first loue (as the most part do): & delight in the word and worship of God, and in the fellowship of his Saints: but mourne and strue against thy sinnes, renew thy covenant with God for that end.

Our cove-

nant made

with God

must be re-

newed.

Psa. 26. 8.

& 16. 3.

Neh. 9. 28.

Pf. 119. 106

In company

beware of

breaking

the third

and ninth

commande-

ments.

13 When you be in company, haue a care to receiue and doe good, and not hurt, either by your speech or silence, countenance or example: and auoide,

Eph. 4. 29. as rocks, swearing, and back-biting,
& 5. 4. and the like common sins against the
Deut. 28. third & ninth Commandements. Let
38. not God, or any word or worke of his
bee mentioned but with feare, or any
man named, but with lone and due
regard of that royall law, whatsoener
ye would, &c.

Mar. 7. 12.

*Mens mak-
ing in
their partic-
ular cal-
lings, the
touch-stone
of religion.*

Tit. 2. 10.

1. Pet. 3. 4.

1 Tim. 2. 10

Mar. 23. 25

26. 27. 28.

Ier. 7. 9.

10. 11.

Eph. 5. 25.

& 6. 5. 6.

7. 8. 9.

*Take heede
of perfor-
ming holy
duties for
fashio sake.*

Heb. 3. 12.

2. Tim. 3. 5.

Heb. 4. 2.

14 Among all other things seeke
to approue thy selfe to God, his chil-
dren, & thine owne conscience, touch-
ing thy charge and behauiour in that
particular place and calling wherein
God hath set thee, and towards those
persons with whom God hath soynded
thee: as, if thou be a seruant, in obeying
thy Master, seruing him with feare,
and singleness of heart: if a Master, in
guiding thy family according to the
word: if a husband, in louing thy wife
without bitterness: if a wife, in reue-
rencing thy husband.

15 Finally, because the corrupt na-
ture of man is so prone to prophane-
nesse and hypocrisie, that when men
are once come so farre as to vse the
outward exercises of religion, (with-
out marking in what manner, with
what

what ſelling, fruit and profit to their ſoules they uſe the ſame) they pleaſe themſelues : take heed of this deceit of Satan, and keep thy ſoule with all diligence, that theſe duties bee not made matters of courſe and cuſtome, without care and conſcience to grow better thereby.

Eſa. 1. 11.
14.
Mat. 15. 8.
Reu. 3. 15.



THE FORMER RVLES

exprefſed in meeter by a god-ly Miniſter.

A

A Equaint thy ſelfe, moſt narrowly
Thy mind and heart, and life to watch :
Leſt idle thoughts and noyſome dreames
Doe wicked luſts and dealings hatch.

Prou. 4. 23.
Luke 21. 34.
Iof. 7. 21.
Gen. 39. 7.

B

Be wiſe and carefull to redceme
Thy precious time, to holy deeds :
Let not theſe earthly matters baſe
Conſume more houres then they muſt needs,

Eph. 5. 16.
Pſal. 90. 12.
Mat. 6. 33.
Luk. 10. 41.
42.

C

Call to thy mind (when night is come)
Thy finnes that day, to craue releaſe :
Thinke on Gods fauours, him to praife,
That ſo thou mayſt lie downe in peace.

Pſal. 55. 17.
Dan. 6. 10.
Pſal. 6. 6.
4. 8.
Ruth. 3. 13.

D

Doth Morne approach and ſleepe depart?
Firſt liſt thy mind to God on hie :

Gen. 28. 16.
17. 18. 19. 20.

Com-

Pfal. 90.14. Commit thy selfe and waies to him,
 15.16.17. & And vow to scrue him faithfully.
 27.8.

E

Gen. 24.12. Enter vpon no kind of worke,
 & 32.32. But craue Gods spirit thee to direct;
 1.*Sam.* 17.37. Goe to no place nor company,
Neh. 1.10. But pray, from ill Lord me protect.
 & 2.4.

F

1.*Tim.* 2.4. Forget not, when thou meanst to vse
 1.*Sam.* 9.9. Gods creatures or his mercies sweet;
Mat. 14.19. For soules delight, or bodies health,
Mark. 6.31. To craue his leaue and blessing meere.

G

Deut. 8.10. Giue vnto God due thanks and praise,
 & 32.15. When comfortable vse thou haste
Pfal. 68.19. Of any of his blessings good;
Mat. 26.30. Or else he counts them spent in waste.

H

Iohn 4.24. Hold this for sure, that in true prayer
Exod. 14.15. The hearts desire is chiefest thing,
 1.*Sam.* 1.15. Yet voice will helpe the same to warme,
Pfal. 5.2.3. And banish dulnesse and wandring.
 & 16.9. &
 30.12.

I

(If possibly thou canst it find)
Pfal. 119.164. Set out some time of euery day
Gen. 24.63. To muse, to pray, and reade good bookes,
Pfal. 55.17. That grace and conscience increafe may.
Dan. 6.10.

K

Prou. 16.4. Keepe heart and mind much bent to thinke,
Mat. 10.29. How God hath made and ruleth all;
 30. How here he deales with good and bad,
Iob 9.21. How differ in the end they shall.
Eccles. 9.2.

L

Mat. 25.33. Like best to ponder Christ his works,
 2.*Thef.* 1.6.7. How he thee saued from sinne and shame:
Esa. 53.1.2.
 3.4 &c.
Rom. 5.7.8.

And

And made thee heire of Paradise:
Delight therein, and praise his name.

M

Marke well the liues of good and bad:
Consider eke the ends of both,
To moue thee for to imitate
The vertuous man, and sinners loath.

N

Nurture thy soule with thoughts of death,
That needs thou must from hence remoue,
(Leauing thy wealth and dearest things)
To fixe thy minde on heauen aboue.

O

Obserue how thy corruption dies,
Let not thy dearest sinne deceiue thee:
Why shouldst thou count that sweet or good,
Which may of glory quite bereaue thee?

P

Praetise Gods worship with delight:
Ioy in the godlies company:
With God thy couenant oft renew:
Mourne for thy sinne, and it desie.

Q

Quench not thine owne or others spirit,
By idle or vnfauiory speech;
Let thy behauiour euery where
All good, no ill to others reach.

R

Rehearse no name, no worke, nor word
Of God without high reuerence:
Speake of no man but louingly,
Although it be in thy defence.

S

Seeke to approue thy selfe to God,
Thy conscience, and Gods children deare,

By

1. Cor. 2.2.
Gal. 6.14.
Phil. 3.8. &c.
Psal. 37.37.

38.
Mat. 23.46.
Heb. 13.7.
Luk. 16.22.

23.
Iam. 5.10.11.
Psa. 39.4.5.6.
Heb. 9.27.
Eccles. 2.18.

19.
Luk. 12.20.
31. &c.
Gal. 6.14.15.
2. Cor. 4.16.
Ephe. 4.21.
Iob 20.12.13.

Mat. 5.29.30
Gen. 31.34.
Mat. 16.26.
Deut. 28.47.
Psal. 119.63.
Psal. 39.1.
Zach. 12.10.

1. Thes. 5.19.
Eph. 4.29.30.
Ezech. 13.22.
Mat. 5.16.
Tit. 2.3.
Exod. 20.7.
Deut. 28.58.

Exod. 20.16.
Psal. 15.3.

Acts 24.16.
1. Thes. 4.14.

2. Thes. 3. 6. By dealing in thy calling, and
Ephes. 5. 22. With such to whom thou art most neare.
25. & 6. 1. 5. 9

T

Exod. 20. 7. Take heed, lest Satans craft (by meanes
Ephes. 6. 12. Of natures bent t' hypocrisie
Ier. 17. 9. And to prophanenesse) make thee vse
Rom. 3. 15. 16. Religious duties formally.

V

Mat. 15. 8. & Vse not the same for fashions sake,
6. 5. 6. Or for thy credit, but with care
Mat. 5. 39. Thy God to please, that in the end
Mat. 19. 28. Both soule and body well may fare.
29.

W.L.

Graces before meate.

I **M**ost gracious God and louing
 Father, we humbly beseech thee
 to forgive vs al our finnes. Be present
 with vs & blesse vs, & all thy good crea-
 tures prouided for vs. Giue vs grace to
 receiue them thankfully as from thy
 hand, and to vse them soberly as in thy
 sight, to thy glozy & our owne comfort,
 through Iesus Christ our Lord. Amen.

Blesse, good Lord, thy holy Church,
 our gracious King, his royal Family,
 and Realme, and send vs eternall life
 through Iesus Christ our Lord.

Another.

2. **H**eauenly Father, we humbly be-
 seech thee to pardon al our finnes,
 where-

whereby we haue made our selues unworthy of the least of thy mercies. Let not thy good creatures prouided so; be an occasion of dishonoring thee, disordering our selues, or offending our brethren: but so sanctifie them to vs, and vs to a wise and sober vse of them, that we may thereby be made more fit to do thee seruice, procure þ good of our brethren, & follow the duties of our callings, to thy glory & our own saluation through Iesus Christ our Lord. Amē.

Blesse good Lord, &c.

Another.

Mercifull Father, we humbly beseech thee to forgive vs our sins. Touchsafe good Lord, so to blesse our meeting, meats and drinks, that thereby our health may bee continued, brotherly loue increased, and wee made euery way more able & willing to walk before thee in duties of Christianitie and our callings, to thy glory, our own saluation, & the good of others, through Iesus Christ our Lord, Amen.

Another.

Lord, we beseech thee to pardon our sinnes, and sanctifie the soue which

3.

4.

thyon

thou hast prouided for vs. Grant that hauing so many pledges of thy loue, we may blesse thee in our hearts, and in all our behauiour, to thy glory, and our owne saluation, through Iesus Christ our only Mediator & Adocate.

Graces after meate.

1. **W**E humbly thank thee, O Lord heavenly Father, for refreshing our fraile bodies with thy good creatures, beseeching thee likewise to feede our soules with thy liuely word, that wee may glorifie thee, both with our soules, & with our bodies, through Iesus Christ our Lord.

Lord blesse thy Church, &c.

Another,

2. **H**ONOR and praise be vnto thee, O Lord heavenly Father, for al thy mercies bestowed vpon vs, and for the foode wee haue now receiued of thy bountifull hand. Make vs thankful for it, and giue a blessing to it: that thereby our health and strength may be continued for the better performing al holy duties of Christianitie, and our seuerall callings, to thy glory, and our comfort, through Iesus Christ our Lord.

Another.

Another.

3.

Blessed be thy name most gracious God, and louing Father, for seeing vs now and at all times. We beseech thee to pardon and passe by al our sinnes, and infirmities, whereby heretofore or at this time we haue offended thy maiesty: & grant that we may hereafter keepe, and more carefully watch ouer our hearts and waies, to thy glory, and our comfort, through Iesus Christ our Lord.

Another.

4.

Blessed Lord, wee beseech thee to make vs truly thankfull to thy Maiestie for all good things, and for thy loue, the fountaine thereof, and for Iesus Christ, the foundation of thy loue, and for al other fruits and tokens of thy fauor, and for the foode we haue now receiued: which we pray thee so to blesse vnto vs, that we may bee the fitter to doe thee seruice, through Iesus Christ our Lord.

Amen.

FINIS.

Illam orationem Deus non exaudit, cui
homo, quando psallit, non attendit.

Potentis negligentia reprehenditur, ubi
de dantis misericordia non dubitatur.

Qui vult cum Deo semper esse, frequen-
ter debet orare & Legere: nam cum
oramus, ipsi cum Deo loquimur:
cum vero Legimus, Deus nobiscum loqui-
tur. Omnis profectus ex lectione &
meditatione procedit.

Quid prodest Strepitus labiorum, ubi
cor est mutum? Sicut enim vox
sine modulatione est quasi vox por-
corum, sic oratio sine deuotione,
est quasi mugitus bouum.

Oratio cordis est, non labiorum; neque
enim verba deprecantis Deus intendit, sed
orantis cor aspicit. Melius est cum
silentio orare corde sine sono vocis,
quam solis verbis sine intuitu mentis.

